THE PACIFIC

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Reading Room

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ALWAY SOMETHING SINGS.

Let me go where'er I will,
I hear a sky-born music still:
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.

'Tis not in the high stars alone,
Not in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

—Ralph Waldo Emerson.

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The prompt call on the part of the municipal authorities at Muncie, Indiana, on Governor Hanly for troops to quell the rioting in the street-car strike in that city, and the equally prompt response of the Governor are worthy of all commendation. Strikers and their sympathizers and abettors everywhere must be made to understand that the laws must be obeyed. Workingmen will never attain to their rights through lawlessness. The time ought not to be far-distant when every labor union will welcome the advent of the troops as soon as there is manifestation of lawlessness.

One of the San Francisco daily papers last week, pictured Louis Glass the convicted telephone official as he appeared in court recently while his attorneys were attempting to secure an order from the court permitting his release from jail while the appeal of his case to the higher courts is pending. Mr. Glass is, evidently, a sick man. His trouble and the confinement to which he is subject are wearing on him. Nevertheless the court did not deem it wise to order his release. The way of the transgressor is a hard way. Mr. Glass knows this by experience. As he has to live it now, life is not worth living. Ex-supervisor Lonergan has answered the last earthly roll call. His life was ended while he was working in the capacity in which more happiness came to him than when he was otherwise engaged. It is said that when disgrace came upon him as a supervisor he expressed the wish that he had never arisen from his humble occupation. Undoubtedly the great strain under which he lived for many months brought him to an early death. Lonegran is gone, but the lesson of his life remains. Glass in all probability will not survive him long. And even Reuf and Schmitz may be expected to break under the strain to which they are subject. It is well that Reuf is to be sent at once now to the common jail, where he will share with his kind and be no longer the recipient of favors.

The following is a sample of twentieth century civilization in enlightened America: Miss Mills, a seventeen year old girl, residing on Broadway, New York, was put through such a nerve-racking initiatory ceremony in a sorority that she finally sank to the floor in a swoon. She was led blindfolded into a dimly lighted room and made to walk between two columns of black-robed black-masked figures up to the high priestess. Soon she was told that as a test of fortitude she must thrust her hand into a small cauldron of molten lead. She dashed her hand into the liquid that was placed before her and sank to the floor in fright. Next in droning voice the high priestess told of a clammy hand which all had to clasp on being initiated. After going through this ordeal she was required to drink from an old skull; and finally the word was: "Now for the supreme test. Gather all your remaining courage and prepare for the most severe test of all. Faithful guardian lead the candidate to the ante-room, strip her to the waist, bind her arms behind her and bring her back." Soon, so runs the report, the girl was brought back, now almost hysterical. Then the droning voice went on: "In order that this ceremony be indelibly fixed on your mind it is necessary that the letters of our beloved fraternity be burned upon your back in acid. Guardians brand the candidate!" At the first touch of the branding instrument, which was really only a lump of ice, Miss Mills dropped unconscious to the floor. There are several score of angry mothers in New York, and a branch of the Sigma Gamma society is in danger of being broken up. It is well! That girl may go down to an early and untimely grave because of the shocks sustained by her nervous system in those trying ordeals.

A NOTEWORTHY UTTERANCE CONCERNING THE CHURCH.

A noteworthy utterance was made by Bishop Fallows of the Reformed Episcopal Church of Chicago a few days ago. He said:

"In my opinion the church to save itself must begin to minister to the bodies, as well as to the souls, of the American people. I now announce that St. Paul's Reformed Episcopal Church, at any rate, will inaugurate the work of Christian psychology in the near future, with the assistance of some of the leading neurologists and other physicians of Chicago."

It is stated that the diseases and weaknesses to which Christian psychology is to be applied at St. Paul's are functional nervous disorders, hypochondria, insomnia, nervous dyspepsia, melancholia, mental depression, hysteria, neurasthenia, the drug habit, the liquor habit, want of self-confidence, irritability, worry, anger, fear and weakness of will.

In his announcement as to what would be attempted at St. Paul's, Bishop Fallows said: "Christian psychology reaches through the medium of the church many patients with whom the regular medical practitioners can do nothing or little; often because they cannot give enough time to the individual case. Christian psychology works through the influence of mind, suggestion, will power and persuasion; all based on religion and religious beliefs."

This work is similar to one that has been carried on for some time with marked success in Boston by Emmanuel Church. Among the remarkable cures in Boston is that of a man who had not been able to work for five years because of nervous paralysis, and was on the verge of suicide. He was cured by this treatment and is now in a good position, hard at work.

It is worthy of note that Bishop Fallows on the day he began his method of treatment had 137 patients, or rather that number of persons who desired to be his patients. Anything that gives any promise of relief from physical ailments will draw a large number. A writer in The Christian Register says:

"A few weeks ago one of our most beloved and admired ministers, settled in a strong parish, confided in me in a moment of discouragement, a disappointment. Three of his valued members had become Christian Scientists, and one of them told him that she had never found any help in his church. He added sadly that he doubted if they, while they were Unitarians, had opened their Bible more than once in a year. Now they read Mrs. Eddy's book three times a day."

It is high time for the church to seriously ponder the declaration by Bishop Fallows with which we begin this article.

MEMORY HYMNS.

President Eliot of Harvard University has said: "There are bits of poetry in my mind, learned from infancy, which have stood by me, keeping me true to my idea of duty. Rather than lose these, I would have missed all the sermons I ever heard."

Bishop Warren of the Methodist Episcopal Church writes:

"In 1903 thousands of persons sent me their pledge to learn a hymn to be published in the papers once a fortnight. Having crossed the wide Pacific, and going into Manila in October of that year, a steam yacht put off to meet us. The crowd on board was dressed in white, and we wondered who they could be, till they struck up the memory hymn of that week:

" 'There's a wideness in God's mercy,
Like the wideness of the sea.'

"In Manila I heard 1,700 Christians sing, like the voice of many waters, in a general love feast. They had but thirty-six hymns translated into their language, but they knew them all. Thirty-six hymns known are better than a thousand not known.

"The first thing a pious Jew taught his child was that glorious Shema, Deut. 6:4: 'Hear O Israel: The Lord, our God, is one God; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' Doubtless it was the first word of Hebrew scriptures that Jesus learned. The essence of scripture has sung itself into over thirty thousand hymns. One a week treasured in the mind is worth the whole thirty thousand treasured in a book."

Out of these experiences and this belief has come from Bishop Warren a book containing "fifty-two memory hymns," arranged in definite order, with the intent of enriching diction, enlarging thought, strengthening memory, giving wings to faith, inculcating doctrine and duty and tuning life to sweetest melodies.

In order to make this selection of hymns most serviceable the compiler suggests: "Learn a verse or two every day. Compel the memory to grasp and retain a whole stanza with one reading. Repeat often."

On one of the opening pages we find a hymn by Henry Kirke White, of great poetic fervor and lofty imagination, depicting God's majesty and providence:

"The Lord our God is clothed with might,
The winds obey his will;
He speaks, and in his heavenly height,
The rolling sun stands still.

"Ye nations bend, in reverence bend;
Ye monarchs, wait his nod;
And bid the choral song ascend
To celebrate our God."

Soon, then, we find Tennyson's

"Strong Son of God, immortal Love,
Whom we that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

Next comes Whittier's "A Present Helper:"

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

The early centuries make their contribution to the pages of the book in the hymn extracted from a poem of fifty stanzas by Bernard of Clairvaux, "one of the finest poems in any language." Concerning this hymn Bishop Warren says: "The knights of the second crusade used to sing it around the Holy Sepulcher in the Old Jerusalem. It is fit to be sung around the throne in the New."

"O Hope of every contrite heart,
O Joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek."

"When I Survey the Wondrous Cross" is given as the best hymn by Isaac Watts, the "Father of English Hymnody." It is the human response of its all for God's all, his unspeakable gift.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

But of the thousand hymns by Watts the one regarded as the most brilliant piece of real poetry he ever wrote is:

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!"

It is stated that Bishop McCabe, who has already gone up with joy the shining way, specially requested that this hymn of triumphant joy by Watts be included in the list of fifty-two.

In what he terms Boston's best, by Henry J. Ware, Bishop Warren says: "Unitarianism rises to the height of the Methodist shout, 'Glory to God.' The bounding, dactylic measure of this hymn makes it easy to learn and repeat. Hints of resurrection have been many—butterfles, wheat, etc.,—but here is demonstration; Christ is the first fruits. The full harvest follows, made up of them that are Christ's."

"Lift your glad voices in triumph on high,

For Jesus hath risen and man cannot die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him
Resplendent in glory to live and to save!
Loud was the chorus of angels on high,
The Saviour hath risen, and man shall not die!"

From Toplady we are not given "Rock of Ages," but—

"If, on a quiet sea,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.

"But should the surges rise,
And rest delay to come,
Blest be the tempest, kind the storm,
Which drives us nearer home."

When we are told that Toplady was converted in an old barn, under a sermon preached on a text from Ephesians 2:13, by a lowly layman, who could scarcely spell his name, and consider what Toplady's ever-widening influence in the world is, we see how the earnest worker for God, no matter how humble his place, can send his life, linked with other lives, in grand influences for good down through the centuries.

From Charles Wesley's six thousand hymns one is given under "The Refining Fire," in which is the stanza:

"O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow!"

Frederick W. Faber helps to Christian courage in:

"Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible."

In this connection the remark is: "Man's highest glory is to be a co-worker with God. He does not treat us as incompetents. He takes us into partnership. Without him we can do nothing. Paul may plant and Apollos may irrigate all in vain unless the Chief Partner gives the increase."

Under the "Agency of Prayer" this little volume does good service by giving from Joseph Hart:

"Prayer is appointed to convey
The blessings God designs to give:
Long as they live should Christians pray;
They learn to pray when first they live.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame,
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name."

The author of the foregoing stanzas it is stated was at first an infidel, writing the book, "The Unreasonableness of Religion;" but being as thoroughly converted as was St. Paul, he became an earnest pastor in London. "The one means of making the kingdoms of this world our Lord's, that every man can use," remarks Bishop Warren, "is prayer."

"Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail:
Ask but in faith, it shall be done."

We turn from the helpful pages which we have been scanning, with the eyes falling finally on the words of Maltbie D. Babcock:

"Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! Tomorrow comes the song."

Accomplished will have been our purpose if we shall succeed in turning the minds of some of the readers of The Pacific to the riches that are within the lids of many of the hymn books, or to the purchase of "Memory Hymns" by Bishop Warren, and to the storing up in the mind of one of the hymns each week during the year 1908. Nothing would better crown the year in many a life.

"A verse may find him whom a sermon flies,
And turn delight into a sacrifice."

James Mudge writes in his recent volume, "Poems to Strengthen the Soul: "Poetry is of the very highest value for the inspiration and guidance of life, for calling out the emotions and opening up spiritual visions. It carries truths not only into the understanding, but into the heart, where they are likely to have the most direct effect on conduct." And Dr. Washington Gladden has said: "Poetry is indebted to religion for its largest and loftiest inspirations, and religion is indebted to poetry for its sublimest and most luminous interpretations."

"THE COMING CATHOLICISM AND THE PASSING OF PROTESTANTISM."

The caption of this article formed the subject of a Christmas sermon by the Rev. Dr. Newman Smyth in the Center Church, New Haven, Connecticut. According to a report in the New Haven Journal and Courier Dr. Smyth said in substance and in part:

Christmas comes as a joy to our hearts, but also as a challenge to our faith. What is today our Messianic hope? Is it true that a new Catholicism is to come, and the ages of Protestantism are to pass by?

1. We have no reason to regard Protestantism as necessarily a final period of Christianity. This whole period may prove to be a transitional era in the history of Christianity, as others have been before it. Indeed Protestantism has already passed through two distinct ages, one was the time of protest against the one Church then existing—Luther's Reformation. The next age was the time of the construction of new churches and creeds—the centuries in which most of our existing churches were formed, and our creeds were defined. For a hundred years little more of that

work has been done; we have been breaking up creeds rather than making them. We are now in a third age of Protestantism, and the question which we have to face is, What is Christianity? How can it be realized on the earth?

2. There are signs of the passing of this Protestant age. They are to be discerned alike in the success and in the failure of Protestantism. I need not linger to record its splendid successes; Protestanism has its triumphant arch. Its crowning achievement is that it has won the victory forever for the spiritual liberty of the individual man. Henceforth the right of private judgment, which the age of Protestant Christianity has won, can never be abolished or destroyed. But when one success in history has been achieved, another task is at the door. Another age is at hand. The signs of it are written also across the failure of this Protestant age. I am not saying that its failures in any direction are complete. They may be summed up in this judgment that the Protestant faith is losing mastery over the controlling forces of modern life. This is apparent to some extent in all the spheres of life. For one thing Protestantism has lost the old authority of the Church. It has lost it in its own families. Romanism has authority in the family from birth to death; from baptism to extreme unction. Protestantism has lost the voice of authority also in the State; our churches as churches are not accounted to be political powers. More than this, Protestantism as organized, or rather as it is disorganized in our churches, has lost control over large areas of religious thought. It is not merely that worldliness is coming in, but much religion is withdrawing itself from our churches. Protestantism has lost power to give to the people a good religious education. It is not meeting much religious thought and questioning among its own children. There are many of our best young men who religiously today are very much in the position in which, when in Constantinople, I heard a traveler was left. After the arrival of his vessel he was put in a boat and sent ashore. But the Turkish officials at the landing found something wrong in his papers, and sent him back to the ship. The officials of the ship refused to receive him because he had no papers authorizing him to embark. And the story left him passing to and fro between the ship and the shore, with no power to rest either on land or in the ship. Such is the religious state of many minds. Protestantism does not attract them, and Rome repels them. With all this Protestantism has utterly lost the unity of the Church.

The Roman Church once was as a strong cable, one end of which was bound to the Eternal Power and the other end of which was fastened firmly to the whole mechanism of human life. It controlled the world, and moved it whither it would. In Protestantism the rope on its human end has frayed out into many threads. No single strand of it is strong enough to move the whole social mechanism; it is like so many revolvings; at best one thread may move a few wheels. I am not speaking of the causes for this; I am facing the facts. What do they mean? What is the significance of the failure of the ages of Protestantism but this—the new age is coming. "I see," said the last Bampton lecturer in the pulpit of St. Mary's at Oxford, "the signs of a new religious order, the greatest that the world has known, drawn from all the nations and all classes, and, what seems stranger yet, from all churches." Is that true? Turn then to the signs of the coming Catholicism. I mean the Catholicism which is to fulfil alike the ages of Roman absolution and of Protestant individualism. For there are signs of it already above the horizon in both quarters.

Dr. Smyth described the new Catholic movement in the Roman church . Papal absolutism culminated in 1870 in the decrees of infallibility. That produced a small reaction in the old Catholic Church; but the papacy went on undisturbed. Has the papal absolutism passed its culmination, and has the breaking point of the wave been reached in the opening years of this century? Citations were read from the Pope's encyclical against modernism to show that this is a movement which Rome recognized as no ordinary event. This new Catholicism is represented popularly in the novel "The Saint," and recently in an appeal to the pope by a number of Italian priests which, as printed in a book entitled "What We Want," has been put under the papal ban. One remarkable thing about it is that on reading it I, a child of Protestantism, find my own religious thought and tendency so truly represented. The old Catholic movement was a scholarly protest; Professor Doelinger, its advocate, ends his lectures on the unity of the churches with a desire and a hope. These men are wrestling as loyal Catholics with the problems of modern life; not, with the tone of Erasmus the scholar, but with something of the ring of Luther's voice they end their appeal to the pope by declaring: "We will stand firm at our post, prepared to endure everything, to sacrifice everything except the truth." They claim as their allies democracy and science. Turn again to Protestantism; behold above the horizon a star in the East. There is coming and to come a new Catholicism for our Protentant faith. The signs of its presence are such as these: One is the growth of a common Christian conscience. For us now no one church, no single church, no single church in existence, is big enough to hold a big Christian man. Another sign of the coming Protestant Catholicism is the recovery among us of the truth of the Christian society. This is the real apostolic succession, that of the one unbroken life through all the years of the Christian society which the Lord first gathered around himself. With this recovery of the sense of the unity of the one historic and continuous Christian communion may be regained likewise greater spiritual authority and working control of the forces of life. Growing out of this there is an increasing and often eager readiness for larger reconstruction of our churches. These two movements within the Roman Church and among the Protestant churches have a vast deal in common—they may in the new order meet and match and complete each other; then the ages of papal absolutism and of Protestant individualism shall end in the new order in which Christianity shall find still greater fulfilment. We ought to live and work in the expectation of the Christ; we should hold our own fidelities in the larger loyalty of the greater faith. Our children shall behold a greater realization of the life of Christ on the earth than our eyes may be permitted to behold.

The January number of The Century has considerable interesting fiction. Marion Crawford tells the story of Beatrice Cenci. "The Home Life of the California Condor" is of special local interest.

IF CHRISTIANS WOULD READ THEIR CHURCH PAPERS.

Under the foregoing caption the Rev. J. A. Loey of Rock Rapids, Iowa, writes a valuable article for the Northwestern Christian Advocate. He says in part:

It goes without much saying that all Christians do not read a religious paper. It is well known that the number of subscribers to our religious periodicals is not large. The subscription lists of most of our church papers are not in proportion to the membership of the churches or to the number of professing Christians. This is a fact, and it is one of the sad facts in our religious life. In almost every home today the daily paper and the magazine may be found, but the religious journal is often found wanting. If the church paper were given its proper place among other papers and periodicals it would do much to make better living and create a more permanent interest in all departments of Christian work.

If more of the children of God would read their religious papers the number of knowing Christians would be larger. We have intelligent Christians, and we have Christians that are not intelligent. We have far more that are not as knowing as they might be or ought to be. Their deficiency in religious knowledge is too large for the opportunities offered. A church paper is one of the means of conveying religious information to the Christian mind. In fact it is the only means of making known some things that a Christian ought to know. Through the columns of the religious press come certain facts that cannot possibly be obtained through any other channel. He who does not receive the weekly visits of his church paper misses much that is religiously interesting and intellectually profitable.

If more Christians were regular readers of their respective church papers they would be more devoted to the interests of their church. Their spirit of loyalty would be stronger and their love for divine things greater. The reading of religious facts and the work that one's church is doing in the world has a tendency to awaken interest in religious movements. Love for the church and devotion to its world-wide work become more intensified as one learns to know what it is doing. The church paper is a sort of a connecting link between the churches, making it possible for Christians in one part of the country to know what Christians are doing in another part. It brings its readers in touch with the leaders of religious thought and Christian work. Thus it helps in making for church unity and united Christian effort.

If more Christian people would read their church papers they would be more generous and better supporters of the gospel. They would learn to see the growing need of the church and the un-Christianized world. They would see larger harvest fields white unto harvest, and be brought face to face with the fact that God wants laborers in his fields. The religious paper can and does bring before the minds of its readers the higher needs of the world. It helps to lift one out of his narrow surroundings and puts him where he can look afar. It widens the breadth of his vision and gives him a view that creates a larger giving spirit in his heart. Most of our best givers are our best religious readers. Men who read their church papers keep informed as to man's needs.

If more of the people of God would read their religious papers they would have a broader and a more permanent Christian experience. They would have larger sympathies for all departments of Christian work, and would be more normal in thinking, speaking, doing, praying, and giving. The Christian who does not read the thoughts of other Christians will not symmetrically enlarge and make sure his own experience. He is apt to be narrow, unstable, and one-sided. Men's religious views often need modifying and solidifying by a change of position, which sometimes comes by looking through the minds of others. The writings of good men with sound Christian experience is a means of grace just as much as the singing of a hymn. In our church papers we find through the year a great variety of religious expression, and comment upon important moral issues of the day, which furnish the mind with thought, food, and help in the development and enlargement of Christian life and experience. The religious press of today is a sort of a camera that photographs and presents to our view the church at work and what the people of God are doing and propose to do. He who desires to see and grow cannot afford to miss these pictures.

If the people of God would resolve to read one or more of their church papers for only one hour a week for one year, religious intelligence would rise toward par, and interest in Christian work would move on toward summertime. And, too, perhaps some of them would feel like changing the phraseology of their ancient prayers, and speak from minds freshened as with good news from a far country. **Why not one of our church papers in every one of our homes?** Why not?

AMONG THE NEW BOOKS.

"Fifty-Two Memory Sermons," By Henry W. Warren. This selection of hymns by Bishop Warren should have wide welcome. It is a handsome little volume of 110 pages. Each hymn is introduced by a few words concerning it and its author. See our editorial entitled "Memory Hymns." [Jennings & Graham, Cincinnati; also Barker Block, Berkeley, Cal., 50 cents net.]

"A Typical Misison in China," By W. E. Soothill. From the pages of this book one gathers a large amount of valuable information concerning missions Among the topics are: Church Organization, Evangelization, Pastoral Visitation, Types of Converts, Discipline, Native Sermons, Women's Work, Medical Work, Opium, Educational, Typical Temples, The Native Religions, The Foreign Religions. The book is nicely illustrated, and will make a valuabe addition to any missionary library or collection. The author has had a quarter of a century of service on the mission field, and his work has been rewarded by nearly ten thousand conversions. He writes of a rich and varied experience. [F. H. Revell Co., New York pages 293, $1.50 net.]

"Islam and Christianity." By E. M. Wherry, D.D. There are more than sixty million Moslems in India, thirty million in China, and thirty million in Malaysia and the East Indies. These Moslems believe that Islam is the only true religion. In their opinion, "It is God's revelation, made to Adam and all the antediluvian patriarchs and saints. It was the religion of Abraham and Moses, of David and the prophets of Israel, and of Jesus and the twelve apostles. When this true religion became corrupt and the world was given over to idolatry, it was once more revealed in its purity to Mohammed through the medium of the Qu-

ran." And the Quran, we are told is believed to be the Word of God in the sense that every word, jot, and tittle is a matter of divine revelation. "The original is inscribed upon the preserved table (Luh-i-mahfuz) which is kept under the throne of God. From this table the Quran was copied by the angel Gabriel and committed to Mohammed, who thus became the mouthpiece of God." The book treats of ::"Islam as a Religion, The Moslem Conquest of India, Moslem Conquest in the Far East, Present Condition of Moslems in India and the Far East, Mission to Moslems in India and the Far East, The Moslem Controversy, Modern Efforts to Reform Islam in India and Malaysia, Methods of Evangelistic Work Among Moslems. The student of comparative religion or of missions will find this volume of high value. [F. H. Revell Co., New York, pages 240, $1.25 net.]

"The Heart of the Gospel." By James M. Campbell, D.D. This is a popular exposition of the doctrine of the Atonement. "The heart of the gospel is the atoning sacrifice of Jesus Christ," says Dr. Campbell, "and the interpretation of that sacrifice is the foremost problem of theology." The author believes that it is not enough to hold to the fact of the atonement, but important to have a theory concerning it. "A theory is simply a more or less clearly defined interpretation of a fact. A thinking mind cannot face a fact of any kind without attempting to interpret it." Dr. Campbell has commended himself to the reading, thinking public by his books entitled, "Unto the Uttermost," "The Indwelling Christ," and "After Pentecost, What?" Southern California has been glad to claim him for several years as one of its pastors. Most of his literary work was done in Chicago and in that vicinity. This latest book is the fruit of the years since he came to California. Dr. Campbell connects the redemption of man inseparably with the final passion of Christ. A few scattered thoughts from different parts of the book will show somewhat its position on this great question: "The necessity for the atonement has been made to rest upon the doctrine of original sin; whereas it ought to rest upon the fact and experience of present and personal sin." "It is safe to say that all theories of the atonement founded upon the centrality of divine sovereignty rather than upon the centrality of divine fatherhood, if they do not die stillborn, are doomed to vanish away." "The father is before the king, and fatherhood and not sovereignty is the fundamental relationship of God to men." "Instead of asking, What does divine kinghood demand in order to forgiveness and restoration, we are to ask, What does divine fatherhood demand? Instead of putting in the foreground an offended sovereign who is concerned about the vindication of his justice, and the maintenance of his government, we are to put a heart-broken Father who is concerned about the reconciliation of his child." Accordingly the position is: "An adequate theory of the atonement must make paramount the interest of the Divine Father in his lost child; it must have regard to the right of parental authority and the duty of filial obedience; it must make the play of mediatorial influences which is to lead to the harmonization of man's relation to God purely moral; and finally, it must present such a revelation of divine suffering as shall awaken in man a filial spirit, changing him from a rebel to a son; restoring him at once to filial relationship and to filial obedience." The thought further is: "It is because of its effect on man that the atonement enables God to forgive. It makes forgiveness possible by bringing man into a forgivable condition." And again: "Christ did not placate or appease the Sovereign's wrath; he revealed the Father's love. The object of his sacrifice was not to win God to man, but to win man to God." But the cross is regarded as revelatory not alone of God's love, but also of his righteousness; and it is instrumental as well as revelatory. On the pages of this book it is shown in an admirable manner that the sacrifice of Christ was not a strange incident in the life of humanity, but in perfect harmony with the vicarious principle everywhere in operation. However, "the death of Christ is not only the central event in all history, it is also the mightiest force in the world's life." The wholeness of Christ's work is emphasized. "The work of Christ is a unity, covering the whole of his life from the manger to the cross. Incarnation is the starting point, death is its center, and resurrection its completion. * * His death instead of being an isolated event is part of one great and glorious whole; instead of being an offering by itself, it is part of his great self-offering." We commend Dr. Campbell's book as the most readable and helpful one of many years on the subject of the atonement. Glad are we that California can claim this scholar and theologian. [F. H. Revell Co., New York; pages 234, $1.25 net.]

THE GREAT PASSION.

By W. N. Burr.

It was the day of the Whittier Centennial.

"Without stopping a moment to think about it, what passage in your 'Whittier' comes most readily to mind?" asked Bruce.

And I replied, without hesitation:

"The world sits at the feet of Christ
Unknowing, blind, and unconsoled.
It yet shall touch His garment's fold,
And feel the Heavenly Alchemist
Transform its very dust to gold."

"Do you think the average church member,—perhaps I may also say, do you think the average pastor—is fired enough with a sense of the world's real need to feel the thrill of the Great Passion that throbs in those five lines?"

Bruce asked the question with the fervor of a mystic who has just been face to face with his own deeper self in the secret place of the Most High.

"No man knoweth the heart of another," I replied, "but of this I am sure: When more men of the pulpit shall preach with the vision of the blind, unconsoled world sitting at the very feet of the Divine Consoler, their only possible Helper; and when more men and women of the church shall have seen the same vision and gone out to live among neighbors and friends in the power of that vision, the whole world will begin to get its eyes open to its need and its Helper, and there will be a throng and press everywhere, eager to touch the hem of His garment. I wish I could say it without a suggestion of weak criticism in the words, Bruce, but I fear the world sits at the feet of Christ **unknowing, blind,** and **unconsoled,** because the church is not just now thrilled as it should be with the great truth that Jesus Christ is

"No **dead** fact, **stranded** on the shore
Of the oblivious years,
But warm, sweet, tender, even yet
A present help is He,
And faith has still its Olivet,
And love its Galilee."

Bruce covered his face with his hands. "Holy Spirit of God," he prayed, "open the eyes of the church to the world's deepest need, and to clearer vision of the only Consoler with power to transform our very dust to gold."

TO THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

A Statement by the Directors of the Publishing Company of The Pacific.

Inasmuch as the Pacific is about to pass into closer denominational control than it has had for the last twenty-five or thirty years, the present board of directors deems advisable a statement as to the means by which the paper has been carried on for some years past.

Early in 1897, after Deacon S. S. Smith and the Rev. John Kimball, who had given themselves to the paper without remuneration for nearly eighteen years, had laid down the work and the control had been passed to the Rev. J. A. Cruzan, it was found that the paper could not be maintained and an editor and manager realize from it a living without an annual subsidy of from $1,500 to $2,000.

For a year and a half after January, 1897, the paper struggled along, not knowing when its existence would be summarily ended.

In October, 1898, a plan suggested by the Rev. W. W. Ferrier, who had had experience as an editor and publisher in the East, was adopted. In accordance with this plan money was raised for current expenses for a time and also for the purchase of a part of a printing plant. Mr. Ferrier subscribed and paid for, a majority of the stock, and of course was given a controling interest. In order however that all that should be given by others might not stand for him but for the denomination, he stated that when his connection with the paper should terminate, he would take out not what his stock might be worth, but only the actual amount of cash put in by him.

After the business had been conducted a few years on this basis, it was found by the board that the investment was not sufficient to make ends meet. It however looked as if by the investment of some additional capital a satisfactory printing business could be built up. Mr. Ferrier would gladly have turned the whole enterprise over to the full ownership of the churches at that time, if the additional capital had been furnished. It was not found possible to raise it.

Accordingly, with the concurrence of the Board, he went ahead and put in a printing plant which was owned by him individually. It was this that has made possible the maintenance of the Pacific since 1901. The original investment made by the editor and manager not only stood for the use of the Pacific, but donations were made to it from time to time by him from his private business.

Between November 1st, 1902, and November 1st, 1905, Mr. Ferrier carried the paper on under contract with the Board, on his own responsibility, certain financial aid being given by the board of directors.

At the end of that period, he made full report, showing the difficulties with which he had had to contend, and what amount he had donated from his individual printing plant, and the unanimous decision of the Board was that steps be taken to raise a small subsidy for a year, and for each year thereafter indefinitely, so that he might not have to carry so much of the burden—inasmuch as all his time was being devoted to the paper. In accordance with this decision, some money was subscribed by the Directors and one other close friend of the paper, when the earthquake and fire put an end to operations.

Such was the demand for the continuance of the paper, all along the Coast, that the Board adopted the plan which was presented later at the congress in Los Angeles in May, 1906, (and there endorsed) for raising enough money to put the paper where the control and responsibility would not be resting with a few persons, but would be wide-spread and general. We rejoice that that plan, in its essential features is on the eve of consummation; and that arrangements are about to be made by which the paper can be continued easily for a period of from five to ten years, and we believe its perpetuity assured, provided there is the proper denominational interest and loyalty.

Our people must not think however, that all the problems of the Pacific are solved.

It has not been possible for the board of directors of the Publishing Company of the Pacific to hand over the paper to the churches in the condition in which it could have been handed over if it had not been for the earthquake and fire. The business which Mr. Ferrier had built up for the company and for himself in San Francisco, all of which he stood ready to turn over in full to the company, whenever sufficient money should be put up to take his original and individual investment, was largely ruined by that disaster.

The insurance on the plant, to the amount of $4,080, was collected and is represented now in the new plant.

We wish to lay emphasis on the fact that while the plan of putting in a printing plant, adopted in 1898, has not been as successful as we had hoped, nevertheless that it has saved to the denomination its coast paper and at a cost far below the cost to other denominations for their papers; for it is a matter of common knowledge that between 1897 and April 1906, the date of the earthquake and fire, the Methodist Church South, put up in way of subsidy, to make up deficits on its paper, more than $17,000, and the Methodist Church North, more than $25,000. During that time Congregationalists put up only about $6,500, a large part of which went into a printing establishment which was all the time lessening the deficit on the paper, and a part of which investment is now carried over in insurance received, and continues as a permanent investment for the use of the paper.

It will be evident perhaps from the foregoing that **the churches of the coast have never owned The Pacific,** at least not since the corporation of The Publishing Company of The Pacific was formed under the laws of California in 1882. During the time that Deacon S. S. Smith was identified with the paper, after its incorporation, he held a majority of the stock. A majority was held by Mr. Cruzan the few months that he conducted the paper. When Mr. Ferrier took charge and made a considerable investment, which he was not able to make as a donation, and with the distinct understanding that the money was to go back to him when his connection with the paper ceased,

it was deemed only just and proper, that he, in self-protection, should be allowed majority control. Now that his original investment goes back to him that control is surrendered.

Largely, it may not be amiss to remark, the financial burden of The Pacific, for many years until recently, has rested on a few persons: on the men who have constituted the Board of directors from time to time, on Mr. Ferrier and Mr. Edward Coleman. (The present Board is not unmindful of the fact,—and no Board ever has been unmindful,— that **a few** others aided in the making up of the money which was raised in 1895. Always, however, in the management, the thought has controlled that it was a church paper, not an individual affair; and the aim has been to make it thoroughly representative of the churches of the Coast. Now that we are about to pass it to other control, it is with the hope and prayer that its years of service may be without end.

W. M. SEARBY,
President.
WALTER FREAR,
D. GILBERT DEXTER.
J. R. KNODELL,
J. L. BARKER,
GEO. H. COLLINS.

RUSTLERS NEEDED.

It was at a meeting largely attended by pastors and laymen of the Congregational churches of Central California that the following concerning The Pacific was unanimously and heartily adopted:

"We recommend that the churches and pastors make an earnest effort to more than double the subscription list."

This recommendation was to the churches and pastors of the entire coast.

Not much of an effort has been made as yet anywhere.

An **earnest** effort means more than a simple mention of the matter from the pulpit.

It means such an effort as would be put forth in pushing any important enterprise relating to our church work.

Mere mention from the pulpit will not secure those subscribers. People do not subscribe for church papers to any great extent in any such way.

The editor of The Pacific has been asked by the board of directors and by the cooperating committee of the state association to urge the pastors and churches to immediate action.

The Pacific cannot do the work it is called to do unless it finds entrance into many more homes.

It is the pastor's best assistant when circulated widely.

In order that it might have wide circulation it is offered for one year to all new subscribers for a dollar. This is with the confident expectation that the list will be doubled within a few months, and thus a reduction for all to a dollar be made possible.

The Pacific cannot stand the expense of putting an agent in the field to secure these additional subscriptions. It was the unanimous voice of the recent meeting of ministers and laymen that each church take the matter in hand.

We urge the adoption of such plans in every church at once as will double the list in a short time. It can be done in one month's time if taken in hand.

There is scarcely a family in any church that is not able to take The Pacific at a dollar a year. Such enterprise as business houses manifest in their business will secure them. In a few days' time the Congregational churches of the coast will own The Pacific. It is up to them to manifest as much enterprise in pushing it as business houses manifest in pushing that which they handle.

We speak from years of experience in secular and religious newspaper work when we say that the only way to get those subscribers is for some one in **each church to get in and rustle for them.**

The only way in which mention from the pulpit will accomplish anything very appreciable is by having cards passed around at once for signatures. This we believe, ought to be done; and in addition some one appointed in each church to present the matter personally to all who do not respond otherwise.

Why a rustler in each church? Because no one at headquarters can rustle over the whole territory. And there is no money with which to hire rustlers.

The price of the paper has been reduced to the minimum in order that it may enter thousands of homes.

Push it! Push it! Push it!

This is what the board of directors and the cooperating committee from the state association are saying; and from the editorial rooms the echo accordingly is, **Push it! Push it! Push it.**

NOTES AND PERSONALS.

The Rev. E. J. Singer of the Sunday School Society will take charge of the work at Burlingame until a regular pastor can be secured.

At the meeting of the ministers of San Francisco and vicinity next Monday the Rev. E. L. Walz will give some account of his recent trip East.

John D. Rockefeller's New Year gift to the University of Chicago of $2,151,000 brings his donations to that educational institution up to $23,809,661.98.

St. Nicholas for January contains among its leading articles one entitled "A Day's Work with the President." General Howard gives another of his articles on noted Indian chiefs.

A Holiness preacher at Evansville, Indiana, declared in a sermon that all women who danced were questionable characters. He was egged for his unwarranted assertion; and no arrests were made.

Now that the subscription price to new subscribers to The Pacific has been put at so low a figure, it is urged that the dollar be sent in when the name is sent. We believe that, with now and then an exception, this can be done. It will save considerable office work and expense. And the reduction necessitates the most economical management.

The Rev. J. B. Silcox closed his engagement with the First Church of San Diego on the last Sunday of December. Mr. and Mrs. Silcox, through the kindness of friends in Winnipeg, where Mr. S. was pastor for twelve years, will start soon on a visit to Europe, Egypt, and Palestine. They expect to leave New York on the 25th of this month.

In giving the names recently of the persons who had served on the board of directors of The Publish-

ing Company of the Pacific during the last ten years we by an oversight omitted the name of Deacon I. H. Morse of the First Church of San Francisco. We wish Mr. Morse to take to himself some of the appreciation expressed at that time of the service rendered by those who have constituted the board from time to time.

The annual letter of the pastor of the First Congregational Church of San Francisco breathes a spirit of hopefulness in the midst of all the discouragements under which the city is being rebuilt. There are 392 members now residing in the city; 118 in the adjacent counties of San Mateo, Alameda, and Marin; and 127 more distant. Of the membership 259 were in attendance at the communion service last Sunday, and three new members were welcomed into fellowship. The contributions for the day amounted to $369, of which amount $94 were the communion contributions. The church is without debt except to the amount of $3,000 borrowed for one year from the the Church Building Society, and which it plans to raise on Easter Sunday.

The meeting of the Congregational ministers of San Farncisco and vicinity at the home of Mr. and Mrs. Charles R. Brown in Oakland last Monday was a delightful affair. It was an occasion of splendid fellowship and all hearts went out to Mr. and Mrs. Brown in that they had thought of it, arranged for it, and in so admirable a manner had carried it to a successful issue. It was considerably after two o'clock before departure was taken from their hospitable home. The paper by the Rev. J. D. Foster was well suited to the occasion. It emphasized fellowship, the Christian fellowship that is far above and superior to all other fellowship; and testified also to the joy in the work of the ministry. It was stimulating to hear from this veteran such a paper and such a testimony at a time when a great deal is being said about the hardships in the life of the minister. There were nearly fifty ministers in attendance. Having a taste of this very enjoyable meeting, the Rev. W. T. Patchell of San Jose invited the ministers to the hospitability of the church at San Jose at an early date, to be fixed on later, and included their wives in the invitation.

THE REV. W. H. ATKINSON.

On Monday morning, December the 30th, the remains of the Rev. W. H. Atkinson were borne into the Congregational Church at Soquel where a comforting service was conducted by the pastor, F. F. Pearse. There were present, of the immediate relatives: Mrs. W. H. Atkinson, Miss Minnie Atkinson and the two sons, George E. and Archie; also a brother of the deceased—Mr. Joseph Atkinson and family. One son, H. H. Atkinson, is a missionary in Turkey.

The pastor spoke of the long and useful life of the deceased as a minister and missionary, and of the gospel of love and strength he had preached. The best testimony about any minister is that which can be said of this beloved brother in Christ: He brought every member of his family to Christ. One of the sons is a faithful, successful missionary in Turkey, and another the beloved pastor at Campbell.

The Rev. J. B. Orr, pastor at Santa Cruz, assisted in the funeral services, offering prayer and speaking briefly; and then all that was mortal of this devoted servant of the Lord, whose influence for good will go ever on in home land and foreign land, was carried to its final resting place.

Among the Churches.

California.

Berkeley.—Nineteen persons united with the church by letter last Sunday.

North Berkeley.—Three persons entered into church fellowship last Sunday.

Berkeley, Park.—Nine persons were welcomed into fellowship last Sunday, five on confession.

Fruitvale.—One person came into the fellowship of the church at the communion on Sunday.

Oakland, Market Street.—Seven persons were added to the membership at the last communion service, three on confession.

San Francisco, Ocean View.—The work is in good condition. One person united with the church at the last communion service.

San Francisco, Bethlehem.—Bethlehem Church, of which the Rev. O. C. Corbin is pastor, has paid $150 on its indebtedness to the Church Building Society.

San Francisco, Green Street.—The additions to the membership for 1907 were 22. Money to the amount of $10,000 has been raised for the building under construction.

Oakland, Second.—The Rev. W. H. Cooke will continue with this church for a time for the morning service, and the Rev. Griffith Griffiths for the evening. Two persons united with the church at the recent communion.

Oakland, Fourth.—Miss Mabelle Bigart, B.A., the Sunshine Preacher of New York City, will preach every evening, beginning Sunday, January 12th till Wednesday, January 22nd. We count this a great privilege, and in preparation therefor, we are holding cottage prayer meetings during all of this week and hope to receive a great spiritual uplift.

Rio Vista.—Four were reecived into fellowship with this church last Sabbath, three on confession of faith. The new year was opened with the use of the individual communion cups presented by the King's Daughters. The three received on confession were members of the Circle. A special offering resulted in sufficient funds to secure a share in The Pacific. The church felt that our denominational paper must be retained as the best religious agent on this coast.

Tulare.—On Friday evening, January 3, this church tendered a reception to their new pastor, Rev. W. N. Burr and his family. Pleasant words of welcome were spoken in behalf of the church, and the pastors of the Baptist and Methodist churches were

present and spoke for their respective churches and for the Christian forces of the community. The Ladies' Aid Society of the Tulare church recently held a sale which netted them $90. This fund is being used for repairs on the parsonage. The outside is being neatly painted, and painting, papering and other needed repairs have freshened the inside. On Sunday, January 5, three new members were received by letter.

Lodi.—The annual meeting of the Lodi church was held Friday, Jan. 3, and was a most delightful occasion. The day was ideal. The company was large, enthusiastic and happy. It was said by old members to be the best meeting in the history of the church. About 150 persons sat together at the banqueting tables, and 75 members answered to the calling of the roll. The meeting was most harmonious and encouraging. The reports of all departments showed marked progress for the year. Benevolences were generous and in advance of all former years. The minister's salary had been increased $100 during the year and was all paid promptly in regular monthly installments, as was all current expenses. Thirty-five new members had been added to the church during the year, twenty-one by letter and fourteen on confession. Ten were dismissed, leaving a net gain of twenty-five. There were 370 members enrolled in the Sunday-school for the year, one hundred more than the previous year. At the communion service on the 5th inst., five were added to the church, three by letter and two on confession. The church starts out in the new year with renewed earnestness and devotion to the cause, and is still determined to move forward. In the evening Brother L. D. Rathbone, Home Missionary Superintendent, gave us an excelent address on the open door of California.

Pacific Grove, Mayflower.—"Forefathers' Day" was celebrated by the "Mayflower Men." The men kept open house and invited the ladies, who were present in goodly numbers to add interest to the occasion. A pleasing program, consisting of patriotic songs and orchestral selections was given, followed by an interesting address by the pastor, Rev. J. H. Goodell, on "Some Puritans and Some Pilgrims," after which an hour of sociability and fellowship was enjoyed. The annual meeting and roll call was held Jan. 2d, and was marked by a large attendance, good feeling, and much enthusiasm. The annual banquet at six o'clock was enjoyed by about 140 members and invited guests. The clerk's report showed that 27 were added to membership of the church during the year. Present membership 156. The treasurer reported a small debt against the church, and the sum was quickly made up, so that the church enters on the new year with a clean financial slate. The Sunday-school is in a flourishing condition, with an average attendance of 100, and collections the largest in its history. The "Mayflower Woman's Association," organized last July has about 40 members, and it has raised $440 for the building fund in the last five months. The ladies' missionary society and the C. E. society each report a prosperous year, with a goodly sum raised for missions. Prof. C. S. Nash, D.D., dean of Pacific Theological Seminary, preached a thought-compelling sermon last Sunday morning from the text "He that doeth the will of God abideth forever," which was listened to by a large and attentive congregation.

WASHINGTON.

[Charles F. Clark, 7212 Woodlawn Ave., Seattle, Correspondent.]

Dayton.—After three weeks in the hospital, suffering from nervous collapse, Rev. H. E. Mason is at home rapidly recovering, and expects to be at work soon. The church, with its new building, has a strong position in the community.

Spokane, Plymouth.—Rev. H. Edwards Mills and his associate, Rev. Richard D. Nicholls, who has charge of the Sunday-school and music, have their hands full with a growing work. Plymouth has never been in a more flourishing condition than now, with good audiences and all departments well manned.

Spokane, Westminster.—Since the coming of Rev. Edwin L. House, Westminster has had a general cleaning up of old indebtedness and has raised a large floating debt, many new members are entering and a great missionary interest has been aroused, the house is full at all services and the church is doing a great work along the whole line.

Touchet.—Rev. Joseph Herbert has reopened the work here and the people are very hopeful. A large colonizing scheme will cut up much of the land now in large ranches; and with the electric line extended from Walla Walla the town will grow and, we trust, the church prosper. A fine parsonage of seven rooms is about completed, erected largely by Mr. Herbert himself.

Spokane, Pilgrim.—This church has spent nearly $6,000 in improvements this fall. A basement has been excavated and finished for the social work of the church, and the auditorium has been enlarged. Mr. Hindley preaches to full houses, even since the enlargement has been made. During this pastorate a struggling church has come to self-support, decreased its debt, enlarged and now fills an important place in its community.

Colfax.—This is the temporary terminus of the Spokane and Inland Electric railroad, which is said to be the best-equipped in the world, operating under the new Westinghouse system. The road will soon be extended to Pullman and then to Walla Walla. Colfax is growing rapidly, and under Dr. Bainton our church is increasing in numbers and influence. A new location is being sought for as the steam and electric roads have laid tracks immediately in front of the present site. The building is outgrown, also, and the plans are to erect a $10,000 edifice as soon as possible. All departments of work are doing well and the music is especially good.

Seattle, Plymouth.—The music at both the morning and evening services Christmas Sunday was varied and of a high order, but it did not obscure the sermons. Dr. Van Horn was at his best and preached on "What the Twentieth Century Believes About Salvation," and in the evening, "Shall We Believe that the Babe of Bethlehem Was the Son of God?" Miss E. Margaret Olson read Henry Van Dyke's "The Lost Word." Plymouth Church is an answer to the question, Do people want to go to church? Many have stood through the services every Sunday for several weeks, morning and evening. If they will stand through a service they must want to go to church. It

is the usual thing to turn many away for want of room. This is a church from whose neighborhood residences have been crowded by business.

Cheney.—The town is growing and the State Normal school has the largest enrollment in its history, faculty and students are appreciative of our church and the ministrations of the pastor, Rev. F. O. Wyatt. The people are enthusiastic and full houses are the rule. A building costing not less than $10,000 is sorely needed to furnish room and equipment for this enlarging work. The last four years have made a great change in the position this church has held in the city, and its faithful people are to be congratulated upon their faith in it during the dark days it passed through five and six years ago. This is one of the older churches of the state, and now it bids fair to become one of the strongest. They that sow in tears shall reap in joy.

Suggestive Features Among the Seattle Churches.

The choirs of the Green Lake and Bellevue churches united in rendering the Oratorio, "Our Redeemer and King" at each of these churches. Their work was so admirable that they have already received requests to sing it elsewhere.

At Plymouth Church a new plan to increase Sunday-school attendance has been originated by one of the young men called "The Lifters and the Leaners." Ella Wheeler Wilcox says all the world is divided into Lifters and Leaners, so Plymouth has put the names of all its Sunday-school scholars on the Leaners' list to be transferred to the Lifters' column when they have brought at least one new scholar who attends three Sundays in succession. It is a hard problem for a downtown church to maintain a Sunday-school proportionate to its membership; but Plymouth has determined to do so. Another helpful feature is the gathering together at supper every Thursday evening before prayer meeting of the Sunday-school workers; after supper the time till prayer meeting is occupied in business and the study of the lesson or some important topic. December 26th Rev. Charles F. Clarke gave a talk preparatory to the lessons from John entitled "The Purpose and Method of John in His Gospel." These meetings have increased the interest and efficiency of the working force materially.

There was giving as well as receiving at Christmas. The members of the Plymouth Sunday-school brought at least $150 worth of goods for distribution to the needy Monday before Christmas and distributed them the next day. Mr. Coleman's class of twenty young men brought twenty sacks of flour to the platform and presented them with an adaptation of four and twenty blackbirds; one class of young women brought stockings filled with good things, another potted plants in baskets of fruits; a class of young girls dressed dolls, a boy's class brought boxes, in the center of each of which there was a Christmas tree and around it was fruit; one class gave a subscription to the Congregationalist to one who would enjoy it, but who could not afford to pay for it. Givers, receivers and onlookers were made happy, and perhaps the spirit of Christmas cheer that pervaded the next prayer meeting was largely due to this manifestation of the spirit of giving.

QUARTERLY MEETING OF WOMAN'S HOME MISSIONARY UNION.

The midwinter meeting of the W. H. M. U. of Northern California will be held at the North Berkeley Congregational church, corner of Oxford and Cedar streets, on Thursday, January 16.

Morning session at eleven o'clock; afternoon at half after one. Luncheon at noon, served by the ladies of the church.

The Home.

SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning to night,
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some days their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children's voices,
For a sweet, childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!

MAKE THE CHILDREN HAPPY.

A little while ago I was guest in the home of a large family where the mother was of the nervous, fretful, trouble-borrowing kind of woman, who neither enjoys herself nor will let others enjoy themselves. There were scarcely five minutes during my stay that she was not correcting, repressing, scolding, or nagging one of the children. It did not seem to make any difference what they were doing, she would tell them not to do it. If a child stood in an open doorway or near an open window, she was sure he would "get his death of cold." He must not eat this, he must not make a noise, he must not play, he must not do this, and he must not do that.

She kept on repressing her children in this manner throughout the evening, until they were very nervous and fretful. The result of this constant repression is that there is not a really normal child in the family. There is a sort of hungry, unsatisfied look in the faces of every one of them. They give one the impression that they long to get away from their mother and to let themselves out in laughter and play to their hearts' content.

It is worse than cruel, it is a crime to crush the childhood out of any life, to suppress the fun-loving instinct, which is as natural as breathing, for no wealth or luxuries in later life can compensate for the loss of one's childhood.

We have all seen children who have had no childhood. The fun-loving element has been crushed out of them. They have been repressed and forbidden to do this and that so long that they have lost the faculty of having a good time. We see these little old men and women everywhere.

Children should be kept children just as long as possible. What has responsibility, seriousness, or sadness to do with childhood? We always feel indignant, as well as sad, when we see evidences of maturity, over-seriousness, care, or anxiety, in a child's face, for we know some one as sinned somewhere.

The little ones should be kept strangers to anxious care, reflective thoughts and subjective moods. Their lives should be kept light, bright, buoyant, cheerful, full of sunshine, joy and gladness. They should be encouraged to laugh and to play and to romp to their hearts' content. The serious side of life will come only too quickly, do what we may to prolong childhood.

One of the most unfortunate things I know of is the home that is not illuminated by at least one cheerful, bright, sunny young face, that does not ring with the persistent laughter and merry voice of a child.

No man or woman is perfectly normal who is distressed or vexed by the playing of children. There was something wrong in your bringing up if it annoys you to see children romping, playing and having a good time.

If there is a pitable sight in the world, it is that of parents always supressing their children, telling them not to laugh, or not to do this or that, until the little things actually lose the power of natural expression. Joy will go out of the life when continually suppressed.

The first duty we owe a child is to teach it to express itself, to fling out its inborn gladness and joy with as much freedom as the bobolink when it makes the whole meadow glad with its song. Laughter, absolute abandon, freedom and happiness are essential to its health and success. These are a part of its nature. It cannot be normal without them.

Suppression of the fun-loving nature of a child means the suppression of its mental faculties. The mind will not develop normally under abnormal conditions. There is every evidence in a child's nature that play is as necessary to its normal, complete development as food, and if the fun-loving faculties are suppressed the whole nature will be strangled, its expression stifled. Play is as necessary to the perfect development of a child as sunshine is to the perfect development of a plant. The childhood that has no budding and flowering, or only a partial unfolding of its petals, will have nothing but gnarled and pinched fruitage. The necessity for play in the very beginning of a child's development is shown by the fact that the instinct to play is so strong in all young life, including the entire animal kingdom.—Success.

HER ONE TALENT.

Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the dainty, delicate, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with his books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said one day: "There's one talent you have, dear, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story, who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity in a friend's calamity. This woman, who had the talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, fagged-out girls of the down-town factories, and keeps them, by kindly word and helpful ministry, and a Christian example, from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman. Margaret E. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home life which is hers, and the good she is doing silently, I am quite sure her talent is bearing interest for the Master."

CLEANSING HIS CONSCIENCE.

There was once in Boston an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family worship hour. One year two other merchants persuaded him to go into a deal with them by which they could control all the codfish in the market, and greatly increase the price. The plan was succeeding well, when this good man learned that many poor persons in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down, in trying to pray at the family altar, and went straight to the men who led him into the plot, and told them that he could not go on with it.

Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up between me and my God. I wouldn't have my family prayers spoiled for all the codfish in the Atlantic ocean, and I shall have nothing more to do with it, or with any money made out of it."

It has been "figured out" that Yankees are the cheapest laborers and the coke makers of Pittsburg have decided that hereafter none but Americans and naturalized citizens will be employed. The wages will be increased and the production will be increased and improved in quality.

Young People.

THE HOMESICK BOY.

I'm visitin' at Aunt Maria's,
And I'm homesick as I can be;
It's sawdust and shavin's for breakfas'
And shavin's and sawdust for tea.

She says it ain't sawdust nor shavin's,
But some kind o' nutriment food;
Anyway, 'taint pie nor doughnuts,
Nor fritters, nor anything good!

She never has jam or cookies,
She says they are awful for me;
We eat 'em like sixty to our house,
And we're all of us healthier'n she!

She won't let me have any sugar,
Because it will give me the gout,
And meat I can't swallow a mite of
Till I've chewed it an hour about!

Didn't know that I had any liver,
'Cause, you see, I was never sick much;
But I'm hungry for all I can think of
'Cept sawdust and shavin's and such.

O, I want to see Ma and Louisa
And Grandma and my old ball!
But I guess I'm homesicker for doughnuts
Than anything else at all! —Life.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street, where some boys were playing baseball Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

His companions, very good-naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"Oh, hush!" said another—the tallest in the party. "Never mind, I'll run for him;" and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boy, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, "that boy is a true gentleman."—Lutheran.

A PRESIDENTAL HOMILY.

A friend was closeted with President Roosevelt, discussing a matter of much importance, when the private telephone bell rang. The President answered it, and a boyish voice said, "Who is this?"

"It is the President."

"Is Archie there?"

"He is not here, but I think he is somewhere about."

"Well, he promised to come and play with me at 2 o'clock, and it is now 3 o'clock and he has not come, and I am very much disappointed."

"I will look the matter up at once," said the man of affairs. He spoke with as much interest and determination as would have been manifested over any question of statecraft or public policy. Turning to the house telephone he soon located Archie, and said: "Did you have an engagement to meet a playmate at 2 o'clock; and, if so, why have you not kept it?"

"Oh, yes, I promised to meet one of the boys, but I forgot all about it."

"Go to him at once and apologize."

The President then gave his son a homily on the morality of keeping an engagement something like this: Not to keep an engagement is to be guilty of a species of falsehood, and it should be as carefully avoided as any other variation from the truth. Charge your mind with the fact so that you will be in no more danger of forgetting it than you would be of forgetting any moral or religious duty. Such action is a great help in the development of a manly character. If you play fast and loose with these promises, you will lose the fine sense of duty, and undermine your whole character. If you keep engagements as a boy, you will keep them as a man; if you are careless with them now, you will have to learn new principles or be a failure in life. Never forget that honor and manliness require you to keep all your engagements or to make timely and adequate explanation.—Ex.

SIX CENTS FOR ONE.

"Give me a cent, and you may pitch one of the rings, and if it catches over a nail I'll give you six cents," said a man.

That seemed fair enough, so the boy handed him a cent and took a ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails that was fastened on a board.

"Will you take six rings to pitch again or six cents?"

"Six cents," was the answer, and three two-cent pieces were put into his hand. He stepped on, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken the first step in the path. That man has gone through it, and you can see the end. Now, I advise you to go and give the six cents back and ask him for your penny, and then stand square with the world, an honest boy again."

He had hung his head, but raised it quickly, and his bright, open look as he said, "I'll do it!" will not be forgotten. He ran back, and soon emerged from the

ring, looking happier than ever. That was an honest boy.—Ex.

"GATHER OUT THE STONES."

"It is such a stony little path between here and Mrs. Harvey's that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many bruises in that path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "Much better do that than keep grumbling about it."

"Why, we should never get all the stones out of that path," cried Jim.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who crosses there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. Half a dozen young lads who used the path, helped, and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed.

CRABS.

Crabs certainly are curious creatures. Did you know that instead of having their bones inside their bodies and the flesh outside, they are built upon exactly the opposite plan, and their skeletons are worn outside their flesh? Besides this, instead of masticating their food and then swallowing it, they swallow it first and then masticate, or chew it, and for the simple reason that their teeth are inside their stomachs.

Certain crabs are smart enough to dig wells. When the tide goes out and happens to leave them on the dry sand of the shore, they seem to know that if they can dig down into the sand a few inches they will find water there; so they go to work to dig themselves wells. The sand and small stones are scraped loose, and are then carried away between the shell and the large claw. Only a little can be dug out at a time, of course, but the crab makes repeated trips until the well is deep enough for water to collect at its bottom. The crab will sometimes spend two or three hours at the work, and when it is done will lie down in the water and wait till the tide comes up again. Then it can swim away, and needs its well no longer.

There is another curious thing about a crab. If he loses one of his legs it will grow out again, and so, if you happen to pick him up and he is afraid he is going to be hurt, he simply gives a sudden jerk, and lo, you have only his leg left in your hand! It may be inconvenient for him to get along without the leg you happen to hold, but another will take its place in time, and the crab seems to know it.—S. S. Visitor.

DER VATER MILL.

By Charles Follen Adams.

I readst aboudt dot vater mill dot runs der lifelong day,
Und how der vater don'd coom back ven vonce id flows avay;
Und off der mill sthream dot glides on so beacefully and sthill,
But don'd vas putting in more vork on dot same vater mill.

Der boet says, 't vas beddher dot you holdt dis broverb fast,
"Der mill id don'd vould grind some more mit vater dot vas past."

Dot boem id was peautiful to readt about; dot's so!
Budt eef dot vater vasn't past how could dot mill vheel go?
Und vhy make drouble mit dot mill, vhen id vas been inclined
To dake each obbordunity dot's gifen id to grind?
And vhen der vater cooms along in quandidies so vast,
Id lets some oder mill take oup der vater dot vas past.

Dhen der boet shange der subject, und she dells us vonce again:
"Der seeckle neffer more shall reap der yellow garnered grain."
Vell! vonce vas blendy, aind't id? It vouldn't peen so nice
To haf dat seeckle reaping oup der same grain ofter twice!
Vhy! vot's der use off cutting oup der grass dat vonce vas mown?
Id vas pest, mine moder dold me, to ledt vell enough alone.

"Der summer vinds refiive no more leafts strewn o'er earth und main."
Vell! who vants to refife dhem? Dhere vas blenty more again!
Der summer vinds dhey shtep righdt oup in good dime to brepare
Dhose plants und trees for oder leafs; dhere soon vas creen vons dhere.
Shust bear dis adverb on your mindt, mine friendts, und holdt it fast;
Der new leafs don'd vas been aroundt undill der oldt vas past.

Dhen neffer mindt der leafs dots dead, der grain dots in der bin;
Dhey poth of dhem haf had dheir day, und shust vas gathered in.
Und neffer mind der vater vhen id vonce goes droo der mill;
Id's vork was done! Dhere's blendy more dot vaits id's place to fill.
Let each von dake dis moral, vrom der king down to der peasant:
Don'd mindt der vater dot vas past, budt der vater dot vas bresent.

JOHNNY'S VISITOR.

A tiny sin crept softly in through Johnny's open door;
"I'll only stay a little while," it whispered; "and before
I do any harm at all you can get rid of me,
And nobody will ever know that I've been here, you see!"

Now, Johnny was a foolish boy, so he believed the sin,
And let it make itself at home, when it had entered in.
He closed the door, and no one knew that it was there at all;
"It cannot harm me," Johnny thought; "it is so very small!"

But soon the sin began to grow, a horrid growth indeed!
It made of Johnny's boyish heart a thing on which to feed;
It cast out everything beside, and gained and gathered strength,
Till Johnny was its wretched slave, as all men saw at length.

Too late poor Johnny bade it go. "Why should I leave you, pray?
This is my home; you let me in, and here I mean to stay!"
The sin replied and tighter yet it clung, and spread and grew—
Ah, letting in the smallest sin lets in destruction too!

—Priscilla Leonard.

FOR A LITTLE GIRL OF THREE.

Moo, moo!
What can I do
For my little girl of three?
I will eat the sweet grass,
I will give her a glass
Of my milk for her tea;
Moo, moo! that's what Ill do
For my dear little maiden of three.

Mew, mew!
What can I do
For my little girl of three?
I will catch all the mice,
And they shall not come twice
To the cake, you'll see;
Mew, mew! that's what I'll do
For my sweet little maiden of three.

Bow, wow!
I will go now
With my little girl of three;
I will make a great noise;
I will frighten the boys,
For they all fear me;
Bow, wow! this is just how
I'll guard my sweet maiden of three.

Neigh, neigh!
Out of the way
For my little girl of three!
I will give her a ride,
We will canter and glide
O'er the meadowy lea;
Neigh, neigh! that's just the way
I'll help my sweet maiden of three.

—Uncle Ned in St. Nicholas.

"There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.
There's many a sorrow
Would vanish tomorrow,
Were we but willing to furnish the wings;
But, sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things."

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